UNITY

The Unitarian

MONTHLY

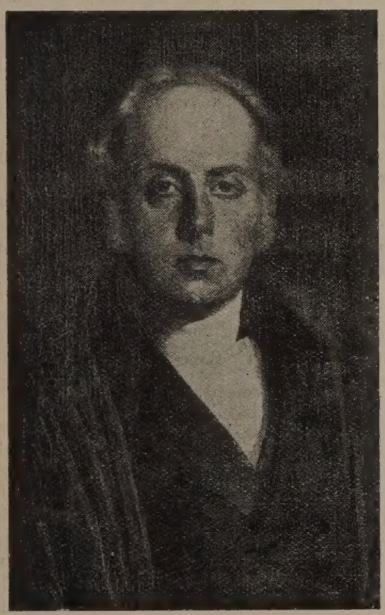
AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 89. [Vol. VIII.—2.] **February, 1911.** ONE PENNY.

A Great Unitarian Apostle.



Rev. GEORGE HARRIS.

1794—1859.

This most popular exponent of Unitarianism in Britain in the period 1815-1859 was born at Maidstone, Kent, May 15th, 1794; after some years at the Maidstone Grammar School, George Harris was put to business in London at fourteen, attended Essex Street Chapel, under the Rev. Theo. Belsham, proceeded to Glasgow University, began to preach; his sermons and lectures at Greenock drew audiences of 1,000 people; established the Scottish Unitarian Association; Minister, Renshaw Street Chapel, Liverpool, 1817-1822. A course of Sunday evening lectures there, published afterwards in a volume entitled: "Unitarianism and Trinitarianism Contrasted," crowded the chapel, roused the religious communities of Liverpool into excitement and drew the orthodox clergy and ministers into the controversy. He engaged in missionary propaganda of Unitarianism in various parts of Lancashire and Cheshire; established a Lancashire and Cheshire Unitarian Association (1819); became minister at Bolton, 1822-1825; married to Miss Auckenvole of Glasgow, 1825; Minister at Glasgow 1825-1841; only two Unitarian Churches then in Scotland—in Glasgow and Edinburgh; re-established Scottish Unitarian Association, 1830; lectured and preached on Unitarianism in various parts of Scotland, and was in touch with Unitarian circles in at least sixty places in the country; regarded as "the Unitarian Bishop of Scotland"; published a monthly periodical, "The Christian Pioneer"; was a powerful political and social reformer, an ardent Temperance advocate; his lectures against Capital Punishment were delivered three times in Glasgow within three months, twice in Edinburgh and Aberdeen, and were given in Paisley, Falkirk, Kilmarnock, and many other places; a discourse on "The Rathcormac Massacre" was preached several times by request, and four large editions of it were called for in a week. Mr. Harris preached on special occasions in various parts of England, including the anniversary sermon for the British and Foreign Unitarian Association (1833); was minister at Edinburgh, 1841-1845; and at Newcastle-on-Tyne, June, 1845, to his death, Dec. 24th, 1859. Here in his last pastorate he laboured as strenuously as ever; secured the erection of the present beautiful Church of the Divine Unity and cleared it of debt; did considerable missionary preaching and lecturing, and much other public work; established another monthly, "The Christian Pilot," 1849, to continue the work of "The Christian Pioneer." He was an orator, a great preacher and lecturer; his lecture against Capital Punishment drew an audience of 3000 to Birmingham Town Hall; he was an ardent reformer in politics, in promoting sanitation, in opposing slavery, was a zealous missionary minister, a great apostle of the Unitarian faith, and "the handsomest man" the Rev. John Gordon—his biographer—had ever seen.

You never can tell.

You never can tell when you send a word
Like an arrow shot from a bow,
By an archer blind, be it cruel or kind,
Just where it will chance to go.
It may pierce the heart of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You can never tell when you do an act,
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see;
Each kindly act an acorn dropped,
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You never can tell what your thoughts will do,
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier dove.
They follow the law of the universe,
Each thing must create its kind,
And they speed o'er the track, to bring you back,
Whatever went out from your mind.

—Anon.

Michael Servetus, the Martyr.

It is 400 years since Michael Servetus, the Unitarian Martyr, was born at Tudela in Spain, Jan. 12th, 1511. His father was a lawyer at Villanueva, Aragon, where Michael was brought up. As a boy he was quick at learning. He was put to school in a Spanish Convent, and understood Hebrew, Greek and Latin at fourteen. After a few years at the University of Saragossa, he proceeded in 1528 to study law at Toulouse, remaining nearly two years. While there he read both the Old and New Testaments, discovering the Bible as a book "come down from heaven, and the source of all philosophy." His mind having a natural bent for theology, he studied Erasmus and read general history and geography so effectually that later he became in his Notes to the Bible, one of the pioneers in Biblical criticism

While at Toulouse, he was appointed by recommendation of his old teachers at Saragossa, to the position of secretary to Juan Quintana, confessor to the Emperor Charles V, and was present at that Emperor's coronation at Bologna, 1529. In this office he came into close acquaintance with the glaring wickedness of ecclesiastics, and witnessed the degrading practices of Pope and priests, and his mind became filled with detestation and abhorrence thereat. He accompanied Quintana to Germany, being at Augsburg probably in 1530 when the Protestants presented their Confession of Faith, and there he may have made acquaintance with some of the reformers. Immediately after this he must have separated from Quintana, for he was at Basel before October, 1530 conferring with Æcolampadius, and entered into correspondence with the reformers—Zwingli, Bucer, Capito, and Bullinger.

He travelled in France, Italy, Germany and Switzerland; and met Bucer and Capito at Strasburg, 1531 It became evident that he had struck out a path of his own in theology, and was so far in advance of anything the Protestant reformers accepted that they considered him to be a gross heretic and his views as dreadful blasphemy. In 1631 he published his first book, "The Errors of the Trinity" at Hagenau, Alsace, which brought upon him fierce denunciations from Catholics and Protestants alike. In it he stated that "God is one and indivisible," that "Christ is not God, but son of God, a man though manifesting some of the divineness of God"; and he also attacked the doctrines of Justification by Faith and of Predestination. Luther said it was a fearfully wicked book, but admitted that he also had been tempted to disbelieve the Trinity. Melancthon exclaimed: "Good God! to what tragedies will not these questions give occasion!" Quintana laid a copy of the book before the Emperor, who ordered it to be suppressed. Servetus was now but twenty-one years of age.

Assailed by his friends, Servetus was urged to abandon his views. He escaped imprisonment only by promising to reconsider his opinions, and to write another treatise as a corrective. This he did under the title of "Two Dialogues on Trinitarian Error," 1532, in which he stated that his previous book had been imperfect and incomplete, and made a stronger defence of his position. It thus became impossible for him to remain in Germany or Switzerland. He fled, and disappeared for some years, but actually settled in Paris under the assumed name of Villeneuve, 1532, and became a student of medicine. Here in 1534 he made the personal acquaintance of John Calvin, a young man of about his own age. Afterwards he was a student at Montpellier, then went to Avignon and Orleans, and from thence to Lyons, where he was for two years engaged as a Press Reader and Editor. In 1536 he returned to Paris to continue his University studies; became a clever anatomist; discovered the pulmonary circulation of the blood, anticipating the better known work of Harvey by at least ninety years; was made M.A. and M.D., and was University lecturer in Mathematics, Geography, and Astronomy. He devoted a year to the study of physic, became a physician and medical writer. But owing to a disagreement with the medical fraternity of Paris, due to the popularity of his lectures caused by his use of astrology therein, he was sued by the University in action at law to restrain him, and though he made a successful defence his position was too uncomfortable for him to continue in Paris. He left that city, studied Law, Hebrew and Theology at Louvain, 1538; then went to Lyons, to Avignon, and on to Charlieu, 12 miles from Lyons, where he practised

as a physician till 1540. Here at 30 he was baptised. Again he was at Lyons, and subsequently removed to Vienne at the urgent request of Archbishop Paumier, a former friend and pupil, residing there for twelve years with much acceptance as a physician.

While at Vienne he was employed in literary work for some of the best known publishing houses as Editor of such books as an edition of Ptolemy's great theological work, "Christianismi Restitutio" Latin Bible with Notes thereon, 1542, and other publications. In his Notes on the Bible he showed that Old Testament prophecies applied to Christ had literal fulfilment in events prior to his time and could only have allegorical reference to him, that the prophets had individuals in view who were alive and influential when the words were written. His comments deal with such passages as Isaiah 7, 14 (quoted Matthew 1, 23), where a child shall be born and his name shall be Immanuel; and Isaiah 9, 6: "For unto us a child is born"—whose name shall be—"Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace"—and he declares what all modern expert Biblical scholars now confirm, that the infant Hezekiah is the person referred to; as also Micah 5, 2: "But thou, Bethlehem Ephratah —— out of thee shall he come forth, that is to be ruler in Israel"—quoted in Matt. 2, 6. The verse, Isaiah 53, 3, "He is despised and rejected of men; a man of sorrows and acquainted with grief," etc., so often applied as if written of Jesus, Servetus declares to be a lament over Cyrus the Persian.

He had much correspondence with Calvin, 1546-7, on disputed points in theology, which became so bitter that Calvin said in 1546 that if Servetus came to Geneva he would not let him go away alive. During this time Servetus had been engaged in his great theological work, "Christianismi Restitutio" or "The Restitution of Christianity," which cost him four years' labour. When it was completed he sent a copy of the manuscript to Calvin, who did not return it, though requested to do so. But Servetus had another MS. of it and resolved to publish it. It was printed by some friends in Vienne in a house in a quiet spot, he himself correcting the sheets. One thousand copies were issued in January, 1553, bearing the initials of his name M. S. V. (Michael Servetus Villanovanus). In this he exposed the corruptions of the Church, and advocated a restoration to the original Christian Faith. Copies were sent to Lyons, Frankfort, Geneva, and other places, and Calvin was one of the first to read it. It at once roused the anger of ecclesiastics of every sort. Calvin discovered that Villanovanus (Latin form of Villeneuve) and Servetus, the author of "The Errors of the Trinity" were the same, and sent word to the Church authorities at Vienne denouncing and exposing him. Servetus was brought before a Court of Inquisition and imprisoned. Foreseeing the result he escaped, April 7th, 1553, with the connivance of his judges, and took flight. In his absence he was found guilty and sentenced to be deprived of all his property, and if apprehended "to be burnt on a slow fire until his body be reduced to ashes." This verdict was carried out on an effigy of Servetus at Vienne, and five bales of his books were destroyed in the flames. He himself was making for Naples, but paused at Geneva on the way. Calvin heard of his presence and had him arrested just as he was getting into a boat to depart. He was tried at Geneva, Calvin taking prominent part in the prosecution, and he was again sentenced to be burned alive, and was executed on the day following the conclusion of the trial, October 27th, 1553.

What was he put to death for? He had called the Trinity "a three-headed Cerberus," had asserted the real humanity of Jesus, and claimed the right to judge the Bible for himself. His ideas are illustrated by words he uttered just before his death. Urged at the last to abjure his opinions he remained firm and declared: "No man could ever yet explain or inform me how he understood that these three, of which each is God, were only one God"; "the Son himself declares that, 'The Father is greater than I'"; "the Scripture does always distinguish between God and the Son of God."

His request for a less painful death was refused by his judges. The martyrdom took place at Champel outside the walls of Geneva. Fastened to the trunk of a tree, a rope round his neck, a chain round his body, his feet reaching the ground, a crown of straw and leaves sprinkled with brimstone placed upon his head, his book fastened to his thigh, the pile was lighted. A strong breeze sprang up, and as the flames rushed about him the doomed martyr gave forth a terrible cry. Refusing to acknowledge "the Son of God save in the man Jesus," he asked pardon for his faults, invoked the blessing of God, and after terrible sufferings that wrung pity from the bystanders, Michael Servetus, the bold, the brave, the faithful servant of Truth, passed away.

THE ROMAN CHURCH AND COMMONSENSE.

The Roman Church does not seem to realise that it is powerless against the attacks of intellectual commonsense. Faith in God—a high, perfect, pure faith in God, and a simple following of the Divine Teacher of God's command, Christ—these things are wise and necessary for all nations; but to allow human beings to be coerced by superstition for political motives, under the disguise of religion, is an un-Christian business.

—Marie Corelli, in "Temporal Power."

Straight from the Mighty Bow, this truth is driven:
"They fail, and they alone, who have not striven."
Fly far, O shaft of light, all doubt redeeming,
Rouse men from dull despair and idle dreaming:
High Heaven's Evangel be, gospel God-given;
They fail, and they alone, who have not striven.

—Clarence Urmy.

Home Circle.

PATIENCE.

There never was yet philosopher
That could endure the toothache patiently.

TWO GIRLS.

Two girls went to the market, each carrying a heavy basket of fruit on her head. Mary kept grumbling: "Oh, this heavy basket! Ah, how I wish I were at the end of the journey! Alas, I feel ready to drop!" But Alice laughed and said merry words.

"What makes you laugh so?" asked Mary. "Your basket is as heavy as mine, and you are no stronger."

Alice replied: "I have a precious little herb, which makes it easier for me to carry the basket."

"Indeed!" cried Mary. "What is this wonderful plant, then?"

"It is patience," answered Alice.

Patience grows in our hearts, our characters.

—From F. J. Gould.

When my work seems hard and dry,
May I press on cheerily;
Help me patiently to bear
Pain and hardship, toil and care.

—John Page Hopps.

TWO PATIENT MEN.

In Geneva, a man of science named Abauzit, used to watch the changes of the weather, and the rising and falling of the quicksilver in the barometer. For twenty-seven years he made notes on paper which he attached to his weather-glass (barometer). His old servant having left, Abauzit engaged another woman in her place. She made up her mind to give the rooms a thoroughly good sweeping, and cleaning, and she removed all untidy papers. The next morning Abauzit came down to look at his barometer. The old paper on which he marked his observations was no longer there.

"What have you done with the paper that was tied round the barometer?" he asked anxiously.

"Oh, sir, it was so dirty that I burned it, and in its stead I have put this new white piece!"

Abauzit felt as if he would explode. But he folded his arms, and said:—

"You have destroyed the work of twenty-seven years. I beg you never to touch anything in this room again."

A yet greater man, Sir Isaac Newton, made many notes, and used to keep piles of paper on his table. One evening he left his study for a short time. A candle was alight. When Sir Isaac returned, the candlestick had fallen over; the flame had caught a bundle of his precious papers, and nothing remained of them but ashes and smoke.

But who had caused the disaster?

It was Sir Isaac's favourite dog Diamond.

Should he beat the dog, who knew no better?

This was all he said:—"Oh, Diamond, Diamond, you little know the mischief you have done."

Sir Isaac was great; he was also great in his possession of a noble temper.

—From F. J. Gould.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER II.

She called her co-workers together for conference. That "something must be done" was unanimously agreed. What the "something" should be was not so easily decided. The general feeling was that beyond the ordinary methods there was no possibility of doing anything. Miss Beely thought otherwise. She had a plan to propose. The plan was this, in brief: All the Sunday School buildings in the district, well heated, to be offered as free shelters to the homeless, night and day; good, plain meals to be provided at very cheap rates at any hour, to be taken away or "consumed on the premises," as might be preferred; and nothing at all to be charged to those who could afford nothing; the several churches to supply voluntary helpers; and every possible precaution taken against the privileges being abused by undeserving persons. Appeals and recommendations were to be submitted to the municipal authorities on behalf of unemployed men.

The proposals were debated, and provisionally adopted. Difficulties in regard to voluntary service might be overcome, but the financial ways and means presented a more serious barrier. The ladies themselves could not meet the cost. Their own contributions, with a few other gratuities which could be depended on, would be inadequate. Names of "well-to-do" people in the neighbourhood were mentioned, and the likelihood or otherwise of getting their assistance was duly considered. One name in the list was referred to with a little ironical merriment—the "Hermit."

"Good! Suppose we appoint a deputation to wait on the 'Hermit' with a view to enlisting his generous sympathies."

The suggestion, made playfully, and with no actual unkindness, jarred upon Miss Beely's good nature, and she said:

"Perhaps the 'Hermit' is a misjudged man. He is reported to be wealthy and miserly. Possibly he is neither. It is the easiest thing in the world to form erroneous judgments of individuals. Don't let us be uncharitable."

"It isn't uncharitable," one of the ladies replied, "to doubt the generosity of a man who was never known to do a generous act, or take part in a generous movement."

"I am not so sure of that," said Miss Beely. "There is such a thing as doing good by stealth;

and no man's real disposition can be gauged by what the world chooses to say about him."

"That's little Bee, all over," laughingly chimed in one of her friends. "I believe her cloak of charity is capacious enough to cover a wagon load of faults."

"I am afraid that is not true. If it were I should be thankful for the compliment. We know nothing to the discredit of the 'Hermit.' If he chooses to seclude himself he probably has his reasons. We don't know them, and we have therefore no right to pass sentence upon him. I do know that he looks like a man who carried a heavy heart, and nurses some secret sorrow. He may be altogether different from what you imagine him to be. At any rate I propose that we test the question by doing as you suggest. We will ask him to help us."

A chorus of disapproval greeted this proposition. For a time it was hardly taken to be serious. What help could be expected from such a source? To approach him might entail the risk of perhaps an offensive refusal. Better not jeopardise self-respect, or court annoyance in a useless quest. And so on. But Miss Beely was not to be dissuaded. The idea had come into her mind to stay; and when her co-helpers declared that the thing was quite preposterous she put the closure in operation by saying:

"Very well—then I'll go alone. 'Nothing venture, nothing have.' It may be useless, but—I'm not going to give up without at least making an effort."

(To be continued).

National Unitarian Temperance Association.

DRINK AND DEGENERACY, II.

It is only in recent years that the full effect of hereditary tendencies has been understood. We are what our parents have made us. All the evidence that has been collected "goes to show that the antecedent vitality of parents and grand-parents markedly influences the life-long health of a child, and its powers of resisting disease."* It is therefore most important that fathers and mothers should abstain from doing or from taking anything that will injure their descendants. Life is difficult enough, anyhow, and especially so for those who have to fight its battle hampered with bad health.

Among the principal causes of impaired health in children is the taking of alcohol by the parents. Old-fashioned nurses used to advise young mothers nursing their babies to take stout, but now this is known to be apt to cause convulsions ,and to make the babies nervous and irritable — all of which nervous symptoms subside when the mother is induced to drink freely of milk and abstain from alcohol.

When either parent takes alcohol to excess the results upon the children are disastrous indeed. Dr. Legrain personally followed up the descendants of 215 drunkards and found that in these descendants epilepsy, insanity, and other nervous disorders were extremely common. He also found that a large number of the children died young.

Dr. Norman Kerr reports a case which is typical of many, in which first was born a son and then a daughter, both healthy, vigorous children. After the birth of the daughter the father took to dissipation and drink. He had four more children, of whom one was defective in mind, while the others were complete idiots.

Dr. Mott gives an example of a drunken father, who had no family history of insanity, fits, or nervous disease, nor was there any in that of his wife, yet of the eight children born to this couple five became insane. Two of these are still in the asylum, one is sometimes in and sometimes out, and one died at the age of 30 from consumption.

As I write these words I think sadly of the son of a drinking father, well known to myself. This son was a steady, gentle fellow, who was overtaken by insanity about ten years ago, and has just been carried, at the age of 31, from the asylum to his grave. Here also consumption was the immediate cause of death.

There is tuberculosis (says Arrive) in 10 per cent. of drinkers' children, but only 1.8 per cent. among the children of healthy parents. Dr. Sullivan, in a personal investigation carried out some years ago, ascertained that of 600 children born of 120 drunken mothers, 335 died in infancy or were still-born, and that several of the survivors were mentally defective, and as many as 4.1 per cent. were epileptic.

The growth of alcoholism amongst women is, therefore, a very serious matter, not only because of the suffering it brings on helpless little ones, but from the point of view of the future of the nation.

It may be said that these dreadful consequences are due only to excessive indulgence in alcohol. "But observation shows," says Victor Horsley, "that the general vigour and level of health of children born to abstaining and in other respects healthy mothers is markedly higher than the level of the health of children in parallel families in which the parents indulge in alcohol. It is true that at birth many children of alcohol-taking parents appear fat and well-nourished, but the stamina of such children and their power of resisting disease frequently proves to be feeble, whereas the children of abstaining mothers are in this respect better off."

—VIOLET SOLLY.

(*Sir Victor Horsley in "Alcohol, and the Human body.")

THANK GOD FOR WORK!

Work, if only it be in moderation, is in itself a rich source of happiness. We all know how quickly time passes when we are well employed, while the moments hang heavily on the hands of the idle. Occupation drives away care and all the small troubles of life. The busy man has no time to brood or to fret. —Lord Avebury.

Central Postal Mission and Unitarian Workers' Union.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. E. Savell Hicks, M.A., Dublin.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell. Lynton, Stoneygate, Leicester.
Southern Association—Rev. C. E. Reed, Lamorna, Poulner, Ringwood, Hants.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.
Church of the Unattached—Lady Wilson. 86, Church Rd., Richmond, Surrey.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Christmas and the New Year have brought us so many kind and friendly greetings from Postal Mission correspondents in distant parts of the globe, and from fellow-workers at home, that we should like through these columns to convey to all a message of good-will and to express what a joy it is to feel this bond of sympathy in the highest religious aspirations, linking together so many unknown friends. More particularly have we been gratified in the past year to come into closer connection with our brethren of the Brahmo Somaj in Madras and in other parts of India. Mr. Subbukrishnaiya, Secretary of the Theistic Endeavour Society of Madras, writes:—

> "I enclose brief report of our Society, which I hope you will include in your report. Our Society's work is more or less akin to your Postal Mission. Please affiliate our Society with yours under the title Andhra Postal Mission, and treat our work as fulfilling the aims and objects of your Postal Mission. In Southern India orthodox Christianity has gained ground, especially amongst the lower classes, who are generally not even allowed to approach the higher classes. There is a movement among the educated Indians to elevate the social and moral condition of these unfortunate classes. Perhaps you remember that our friend, Mr. Shinde, of Bombay, is a pioneer worker in the cause. We in Madras have also started some schools for educating the children of the lower classes. It is to these people that Christianity has been a boon and a blessing from the Western countries, as Christians don't make any caste distinctions. We of the Brahmo Somaj also do not care to observe caste rules, much less do we countenance the enforcement of those absurd, obsolete social regulations. So we are more or less treated like Christians, and we have to undergo severe persecution at the hands of our orthodox countrymen. I was myself born a Brahmin and I have now forfeited my claim by removing the sacred cord, the emblem of sanctity. I no longer observe caste, and I am trying my best to root out these distinctions. Most of the educated Indians appreciate the religion of the Brahmo Somaj intellectually, but they would not openly profess it, lest they should be prevented from giving up idol worship and caste, which is necessary in case of a Brahmo. So though there may be a number of lip sympathisers of either the Brahmo Somaj or Unitarianism in India, we cannot surely count upon them as genuine men until they openly renounce their Brahminical religion. Mr. Maitra is the president of the Sadharan Brahmo Somaj, the most forward of all the religious movements that came into existence since the time of the great Raga Rammohun Roy. I know Mr. Maitra personally. I am sure he must have created an impression in the West.
>
> With many fraternal greetings and respectful regards for the New Year,
>
> Yours truly,
>
> E. SUBKRISHNAIYA."

Rich and Young!

"Oh, to be Rich and Young!" by Jabez T. Sunderland, author of "The Spark in the Clod," "The Origin and Character of the Bible," etc. Price, One Dollar (4/2), American Unitarian Association. Orders through Essex Hall, London.

Mr. Sunderland—Unitarian Minister, Hartford, Connecticut, U.S.A.—in this his latest book gives very free expression to his optimism. No one could read what is here presented and not be cheered by its perusal. The volume is in three sections:

I. Wealth which all may win.
II. Beauty which all may attain.
III. Perpetual youth for all.

In the first part the reader need not fear any allusion to the Political Economists, for there is none unless John Ruskin be classed as such. But Mr. Sunderland drives home the idea that true wealth is not that which is external and owned as legal property, but it is the good possessed within.

In part II true Beauty is described as that which is internal; not that which may be put on outside, but that which grows from within; which is intellectual, moral, spiritual. It is clearly shown how the mind carves the face, how beauty of soul makes the homeliest features shine with a beauty which all men love, and how true Religion is the best beautifier. Such beauty is within the reach of all and is for all.

Mr. Sunderland gives some very valuable advice as to how to keep young in spirit so as never to feel old. His book is a good tonic. It is like a fresh sea breeze with a burst of sunshine to a downcast soul. It is just the thing to lift the heart and to give new life to those who are almost dead in spirit. When, added to this, we say that it is well printed and beautifully bound, and that both inside and out it is such as to cause the reader to form the highest

estimate of all concerned in its production we only hint at much more that might be said in its praise.

No doubt in a second edition which is sure to be needed ere long, the superfluous negative, p. 49, third paragraph, will be deleted, and "lovelines" at the bottom of p. 53 will have a second "s" added. Mr. Sunderland has indeed supplied his readers with one of the richest of treats in these three most enjoyable essays, and his book is worthy of the highest commendation.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

[Book Notices for next issue: Poems by John Fox (in type). Received: "Christ, the Beginnings of Dogma," by Dr. Johannes Weiss, 2/- net, Philip Green; Nos. 118-121, "The Unitarian Penny Library," B. and F.U.A., Essex Hall.]

Our readers will be pleased to know that the London Sunday School Association has ordered a quantity of reprints of THE UNITY SCHEME OF BIBLE LESSONS for the purpose of supplying copies to Sunday Schools.

Teachers and Sunday School workers in the Manchester District Sunday School Association will find that hymns for the lessons of the month are given in the Notes, from the Hymn-Book of the Manchester Association. By giving these hymn numbers in addition to the hymn column in the chart, suitable material for the hymn lesson is selected from whichever of the two books is used.

We regret that the hope of continuing the issue of "The Christian Freeman" has not been fulfilled. We offered to the late Editor and Sub-Editor, to supply the U.M. with the "Christian Freeman" cover, to their remaining clients on the condition that we should be secured from loss, but have received no reply. Any churches, Sunday schools, or individuals who have been accustomed to use the C.F., now that they can no longer get it, are invited to adopt our U.M. in its place, with or without a local cover.

Churches using our U.M. as their congregational Magazine with a calendar cover, having three blank pages of the cover unused, may have extra local matter printed thereon at 5s. 6d. per page, and advertisements on easy terms.

We ask the attention of readers to the back page announcement of the N. and E. Lancashire Bazaar.

Dr. Joseph Priestley died Feb. 6th, 1804; Charles Dickens was born Feb. 7th, 1812; John Ruskin born Feb. 8th, 1819; Charles Lamb, born Feb. 10th, 1775; Charles Darwin, and Abraham Lincoln, born Feb. 12th, 1809; Giordano Bruno, burnt, Feb. 17th, 1600; J. R. Lowell, born Feb. 22nd, 1819; Robert Spears, died Feb. 25th, 1899; H. W. Longfellow, born Feb. 27th, 1807.

Derby Friargate Unitarian congregation has celebrated its 359th year from its origin, and the 212th year of its present chapel, and raised about £350 for improvements and repairs.

Rev. W. C. Hall, M.A., President, Midland S. S. Association has been the recipient of presentations from the committee of the Association on the expiry of his year of office, on his departure from Birmingham.

At our Glossop Church a fine three manual organ has been secured largely through the munificence of Mr. E. Partington, J.P., who contributed £350.

Miss Lilian Watson, of our Stockton Church, has passed the L.R.A.M.

The Jubilee of the Aberdare Unitarian Church, Dec. 20th, has been celebrated.

Mr. J. L. Felton, Mayor of Evesham, is a Unitarian, and attended his own chapel with the members of the Town Council on New Year's Day.

The North Cheshire Unitarian Sunday School Union held its quarterly meeting at Ashton-under-Lyne, in the schoolroom, Richmond Hill Church, Jan. 21st, when Rev. Dr. Griffiths delivered an able address on "Grading in Sunday Schools," followed by discussion, in which Revs. E. H. Pickering, B.A., H. Bodell Smith (president), Messrs. A. Slater (hon. sec.), R. Firth (vice-president), E. B. Broadrick, and others took part. A most helpful meeting concluded with an excellent programme of entertainment provided by young people of the Ashton Sunday School, "Pierettes" showing remarkable elocutionary and musical talent.

We congratulate Mr. B. C. Hare on having completed 25 years' service as business manager of the Sunday School Association at Essex Hall, and on his having received a generous presentation from the committee in acknowledgment.

In connection with the Colliery Disaster at Atherton, about £80 in subscriptions sent to the Rev. J. J. Wright (Chowbent) has been used in bringing succour in food and clothing to 60 families of sufferers in or near Mr. Wright's parish.

Mr. Ronald P. Jones, M.A., London, has presented a new suite of rooms for the use of the Stratford Unitarian Church, London.

CHURCH AGAINST TRUTH.

If the Church had always been in all respects faithful to the teaching of her Divine Master, she would be at this present time the supreme Conqueror of nations. Yet she is doing no more nowadays than she did in the middle ages—she threatens, she intimidates, she persecutes all who dare to use for a reasonable purpose the brain God gave them—but she does not help on or sympathise with the growing fraternity and civilisation of the world.

—Marie Corelli, in "Temporal Power."

The Bible Lessons.

EXPLANATORY NOTES ON THE SCHEME: See the Lesson Chart.

GRADING: The Scripture Lessons are for scholars able to read. The Hymns are for juniors who cannot read, and are in place of the Scripture Selections. The teacher of junior scholars can teach the lesson from the hymn, bearing in mind (1) the Subject, (2) the Memory Text, (3) and the Scripture Selection. Having considered these beforehand he can talk about the hymn assisted by any illustrative anecdotes, always aiming to give a very definite idea of the Unitarian doctrine. The memory text should be learned by the scholars, and part if not the whole of the hymn. This can be done at school by repeating the lines in the class, and at home from the hymn-book, with the assistance of elders. The hymns are from the Sunday School Association Hymn Book.

A Scripture Selection and Memory Text are given for every subject, even for the historical or biographical, as part of the lesson-time may even in that connection be profitably used for the Scripture reading. There is one biographical or historical subject every month, and a special article in connection will be found in each issue of the magazine.

An ethical or moral subject is also inserted for the last Sunday of each month—this is at the suggestion of a Committee of the Manchester District Sunday School Association.

If the lessons are taken for afternoons only, mornings will be free for other instruction.

The aim should be to give definite doctrinal instruction, to help the young to form convictions of their own. Superintendents may do something from the desk in connection with the day's lesson, either by reading the Scripture passage, and getting the whole school to repeat the Memory Text, or in reading a short story on the subject; and ministers may also help and guide if they make the lesson the subject of their morning sermon. Some leading ideas on each subject and other notes will be given every month in this magazine. Suggestions as to the help which the magazine can give are invited.

NOTE that a hymn is given under each date from "Hymns and Choral Songs" (H. and C.S.), the hymn-book of the Manchester District S.S. Association, in the notes below.

FEBRUARY.

Feb. 5th:—Michael Servetus.

Read the Servetus article on page 14 in this number of the "Unitarian Monthly." In talk to the class have also in mind the Memory Text, and the Scripture passages recommended, and in case of Juniors the hymn. Where the Hymn Book is the Manchester "Hymns and Choral Songs," Hymn No. 138 will serve.

Feb. 12th:—Man the Child of God.

Some leading ideas for the lesson: Man is made out of the Divine nature; the Godlike is in him from his creation; if God is our Father, all men are His children; God is the Father of our spirits, of man's real self; Man can think God's thoughts, share God's purposes, and be fellow-worker with Him. Use text Scripture and hymn. "Hymns and Choral Songs" (H. and C.S.) No. 84.

Feb. 19th:—Man's Nature good.

The nature of man the same in kind as that of God, and therefore naturally inclined to good, and not—as the old doctrine says—naturally vile, inclined to evil, and totally depraved; it is not a change of nature that is required, but more complete development; of human nature Jesus said: "Of such is the kingdom of heaven" (see Text); sin and selfishness do not agree with human nature, but are against it, produce disorder, disease, in it. Not natural depravity, but the divinity of man is the truth. Study well both Scripture passage and hymn. H. and C.S. No. 61.

Feb. 26th:—Patience.

See F. J. Gould's—"The Book of Moral Lessons" (1st Series) 6d., Lessons VII and VIII. Bearing trouble bravely and calmly, when it cannot be avoided. Patient work like the researches of Charles Darwin and others. Bearing pain bravely is fortitude, a strong kind of patience. A hero, or a heroine, one who bravely and patiently bears pain or trouble. The patience of Job: "It is only just that when we have had the pleasure of good things we should also be patient enough to bear the sorrow of evil things." Patience with the failings of other people—and animals. Patient waiting. The text, Scripture and hymn will help. H. and C.S. No. 190. (See Home Circle).

"The Sunday School Quarterly," Sunday School Association, Essex Hall, Essex-street, London, W.C. —3d.

The January number, 1911, is worth more than double the price—to ministers, students, and the educated Sunday school worker and teacher. For the average kind of Sunday school teacher in our school it may be considered a reservoir of ideas and suggestions. Included are some very good papers on "Heroes of Faith" by Albert Thornhill, M.A.; "Mrs. Gaskell and Lower Mosley-street (Schools)" by A. Cobden Smith; "The Sunday School and the child," by John K. Melville. There are lesson "Notes for Teachers" by various writers. A very useful short paper is by Annie Newell on "Hints to the Young Teacher." Other articles on "Jesus and the Boy," "A Talk to Scholars"; "The Education of Children" (Dr. Foat); "A Pilgrim in Dickens' London"; "Leo Tolstoy"; "The Mission Field"; "The Scottish Unitarian Sunday School Union"; "A Catechism"; "A Short Introduction to the Gospels" (by J. H. Weatherall, M.A.); some poetical contributions, and notices "By the way" make a very full number indeed.

The UNITY Scheme of Bible Lessons

1911.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Jan. 1	*Martyrs*	103	"The Son of Man came—to give his life a ransom for many."—Matt. 20, 28	Matt. 10, 7-23
8	GOD, the Creator	71	"I am the Lord—and there is no God beside me."—Isa. 45, 6	Isa. 40, 18-31
... 15	God, our Father	160	"There is one God, the Father."—I Cor. 8, 6	Matt. 6, 1-18
... 22	God's justice and mercy	132	"He is kind to the unthankful and evil."—Luke 6, 36	Matt. 6, 19-34
... 29	Self-control	165	"He that hath no rule over his own spirit—is like a city without walls." Prov. 25, 28	James 3
Feb. 5	*Michael Servetus*	255	"Whosoever shall lose his life for my sake and the gospel's shall save it." —Mark 8, 35	Acts 6, 1-15 7, 54-60
... 12	MAN, the child of God	128	"The Spirit beareth witness with our spirit that we are the children of God." —Rom. 8, 16	Luke 15, 12-32
19	Man's nature good	171	"Of such is the kingdom of heaven."—Matt. 19, 14	Luke 6, 27-45
... 24	Patience	197	"Let patience have its perfect work."—James 1, 4	Gal. 6, 1-10
Mar. 5	*John Bidle*	257	"To this end have I been born—that I should bear witness to the truth." —John 18, 37	John 18, 28-40
... 12	Man, his brother's keeper	262	"None of us liveth to himself, and none dieth to himself."—Rom. 14, 7	Rom. 14
... 19	The Brotherhood of Man	204	"He made of one every nation of men."—Acts 17, 26	I Cor. 12, 4-31
... 26	Perseverance	404	"He that endureth to the end shall be saved."—Matt. 24, 13	Rev. 3, 8-22
April 2	*Theophilus Lindsey*	242	"If any man would come after me, let him deny himself, and take up his cross." Mark 8, 34	Acts 26, 12-29
... 9	JESUS, our Example	94	"In all points tempted like as we are, yet without sin."—Heb. 4. 16	Mark 10, 35-45
16	Jesus, Teacher and Prophet	85	"Jesus of Nazareth—a prophet mighty in word and deed."—Luke 24, 19	Matt. 10. 24-42
... 23	Jesus, Son of Man	365	"Is not this the carpenter's son?"—Matt. 13, 55	Luke 2, 40-52
30	Courage	224	"Be of good courage and he shall strengthen thine heart."—Psalm 27, 14	Matt. 26, 57-75
May 7	*Joseph Priestley*	254	"Not without honour, save in his own country."—Mark 6, 4	I Cor. 4
14	Good and Evil	203	"Overcome evil with good."—Rom. 12, 21	Rom. 6
... 21	Retribution and Judgment	349	"Whatsoever a man soweth that shall he also reap."—Gal. 6, 7	Rom. 2, 1-16
... 28	Self-reliance	156	"Each man shall bear his own burden."—Gal. 6, 5	Dan. 6, 1-28
June 4	*W. E Channing*	106	"Woe is unto me if I preach not the gospel."—I Cor. 9, 16	I Cor. 9, 1-16
... 11	SALVATION, from Evil	164	"He shall save his people from their sins."—Matt. 1, 21	Ezek. 33, 1-20
... 18	Salvation by Character	171	"Work out your own salvation."—Philip. 2, 12	Matt. 13-29
25	Prudence	230	"The prudent man looketh well to his going."—Prov. 14, 15	Prov. 14. 1-18
July 2	*Theodore Parker*	250	"Blessed are they that have been persecuted for righteousness sake, for theirs is the kingdom of heaven."—Matt 5, 10	Gal. 2
9	HEAVEN, within	32	"The kingdom of God is within you."—Luke 17, 21	Matt. 13, 24-43
... 16	HEAVEN on earth	113	"Thy Kingdom come, thy will be done, on earth."—Matt. 6, 9-10	Matt. 25 31-46
... 23	HEAVEN for all	223	"God willeth that all men should be saved."—I Tim. 2, 4	Rev. 5
30	Order	149	"Let all things be done decently and in order."—I Cor. 14, 40	I Cor. 12, 12-31
Aug. 6	*James Martineau*	107	"He taught them as one having authority."—Matt. 7, 29	I Cor. 3, 1-15
13	GOD'S WORD in BOOKS	111	"All scripture inspired of God is profitable for teaching."—II Tim. 3, 16	I Sam. 3, 1-13
... 20	Inspiration	250	"I will pour out my spirit upon all flesh."—Joel 2, 28	Acts 2, 1-21
... 27	Truthfulness	189	"He that speaketh truth showeth forth righteousness."—Prov. 12, 17	Prov. 12
Sept. 3	*Mary Carpenter*	210	"This woman was full of good works."—Acts 9, 36	Matt. 18 1-10
... 10	BELIEF and conduct	145	"As he thinketh in his heart so is he."—Prov. 23, 7	Mark 7, 1-23
... 17	Free Inquiry	63	"Ask and ye shall receive; seek and ye shall find."—Matt. 7, 7	Acts 17, 10-28
... 24	Temperance	246	"Every man that striveth in the games is temperate in all things."—I Cor. 9, 25	Dan. 1, 8-21
Oct. 1	*Dorothea Dix*	249	"O woman, great is thy faith: be it done—as thou wilt"—Matt. 15, 28	I Cor. 13
... 8	Faith and Works	233	"If ye have faith—nothing shall be impossible."—Matt. 17, 20	James 2, 1-20
... 15	Prayer	220	"Ye ask and receive not because ye ask amiss."—James 5, 3	Luke 11 1-13
... 22	Worship	43	"The true worshippers shall worship the Father in spirit and in truth." —John 4, 23	Psalm 107, 1-22
... 29	Judging others	206	"Judge not, and ye shall not be judged."—Luke 6, 37	Rom. 2, 1-15
Nov. 5	*Florence Nightingale*	258	"That which this woman hath done shall be spoken of for a memorial of her" —Matt. 26. 13	Luke 10, 25-37
... 12	Miracles	59	"The Father of light with whom can be no variation."—James 1, 17	Matt. 16, 1-4 Mark 8. 11-13 Luke 11, 29-32
... 19	Creeds and Growth	104	"Be not entangled in a yoke of bondage."—Gal. 5, 1	Mark 2, 13-28
... 26	Proving and Testing	175	"Prove all things; hold fast that which is good."—I Thess. 5, 21	I John 4
Dec. 3	*Julia Ward Howe*	259	"Let her own works praise her."—Prov. 31, 31	Prov. 31, 10-31
10	Death and Resurrection	295	"Flesh and Blood cannot inherit the kingdom of God."—I Cor. 15, 50	I Cor. 15, 35-50
... 17	Endless progress	286	"Let us—press on unto perfection."—Heb. 6, 1	Rom. 8, 16-39
... 24	Our Heritage	112	"It is your Father's good pleasure to give you the Kingdom."—Luke 12, 32	Gal. 5
... 31	Rewards	252	"Each shall receive—according to his own labour."—I Cor. 3, 8	Matt. 20, 1-16

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

PULPIT CHANGES: Rev. G. von Petzold, M.A., began her ministry, Small Heath, Birmingham, Jan. 1st., also Rev. John Barron at Ballyhemlin; Rev. W. C. Hall, M.A., had farewell presentations, Small Heath, Dec. 18th; Rev. Alex. Webster, farewell Aberdeen Church, Dec. 25th; Rev. W. Whitaker, B.A., of Hull, appointed to Platt Chapel, Manchester; Rev. Douglas Hoole, appointed to the Walthamstow Church; Rev. Geo. Evans, M.A., Gorton, resigns Brookfield Church at the end of March; Rev. J. H. M. Nolan, M.A., is certificated by the Southern Advisory Committee for service of the Unitarian Churches.

DEATHS: Mr. Ambrose Morton, Barnard Castle, Dec. 13th, 78; Mr. Joseph Ridgway, Brierley Hill, Staffs, Dec. 8th, 88; Mr. Geo. Unsworth, of Hindley, Dec. 15th, 86; Mr. John Martineau, Heckfield, Hants, Dec. 18th, 76; Mr. G. W. Kenward, St. Leonards-on-Sea, Dec. 23rd, 83; Mrs. P. H. Rooke, Weybridge, Dec. 24th, 86; Rev. F. Haydn Williams, Whitby, Dec. 27th, 74; Mr. Peter Greenhalgh, Ainsworth, Bolton, Dec. 28th, 87; Mr. Ernest Milliken, East Sheen, Jan 10th, 87; Rev. Chas. T. Poynting, B.A., Manchester, Jan. 10th, 66; Mrs. Sheffield, Bournemouth, Jan. 9th, —; Mrs. Vaughan, wife of Rev. F. H. Vaughan, B.A., Mansfield, Jan. 9th, 28; Mr. George Padley, Scarborough, Jan. 2nd, 85; Mrs. Anderton, wife of the Rev. Joseph Anderton, Liverpool, Jan. 13th, suddenly, 69; Mr. Charles Panchen, Yarmouth, Jan. 9th, —; Rev. Hobart Clark, New York, U.S.A., formerly minister, Cardiff, South Wales, Dec. 26, 62; Dr. F. Melland, Manchester, Jan. 17th, 93.

The Unitarian Monthly.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

Bank Street Chapel

AND

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BAZAAR

Will be held in the Bank Street Schools On Feb. 15th, 16th, 17th and 18th, 1911.

Object: To raise a sum of £1,500 in aid of the JUBILEE FUND of the North & East Lancashire Unitarian Mission.

Will readers of the "Unitarian Monthly" please help?

Gifts of goods will be gratefully acknowledged by the Bazaar Secretary, E. M. DENNIS, 1, Parkhill Road, Bury, and those of money by the Treasurer, J. HOWARD HALL, 16, Heywood Street, Bury, to whom Cheques and Postal Orders should be made payable, and crossed "Lancashire and Yorkshire Bank, Bury."